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A handbook prepared for Michigan teachers offers guidelines for education in human relations. Described are ways by which teachers can help children to accept each other, to recognize the basic human similarities, and to learn from the cultural differences of their classmates. Religious differences, classroom routines, the culturally homogeneous class, and intergroup relations activities in the Michigan school systems are also discussed. The sections contain suggested activities and include references to books, films and filmstrips, and sources of information for teachers. (NH)

GUIDELINES: CLASSROOM
INTERGROUP EDUCATION PRACTICES

⇒Michigan
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PEOPLE make other PEOPLE IMPORTANT

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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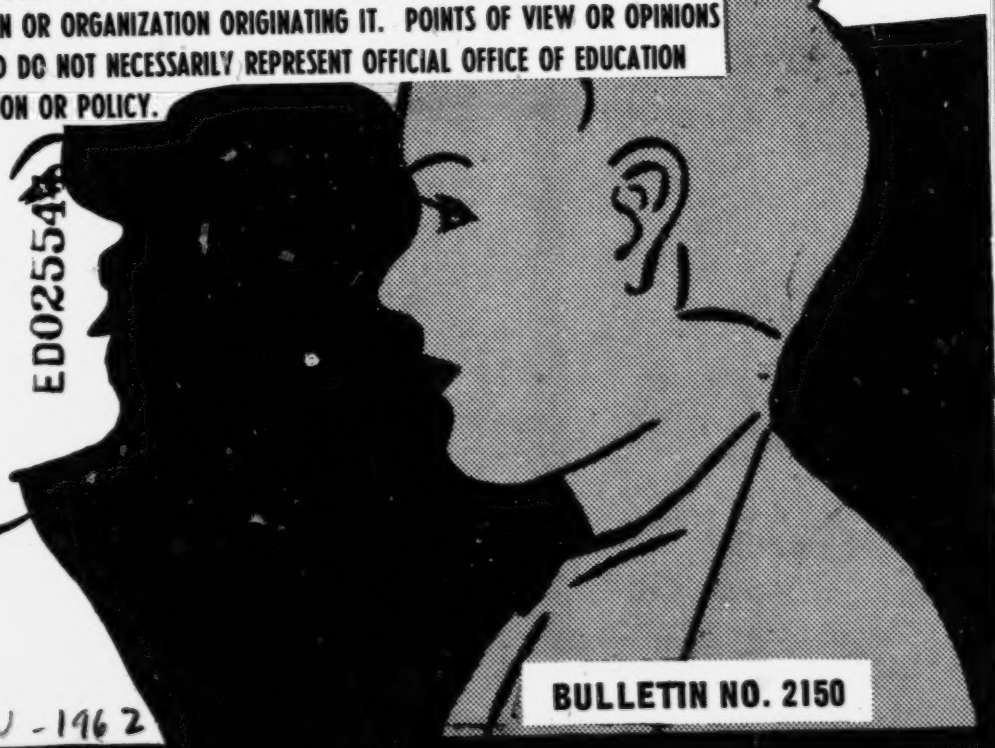

BULLETIN NO. 2150

A HUMAN RELATIONS GUIDE FOR CLASSROOM TEACHERS

EQUAL EDUCATIONAL OPPORTUNITIES
PROGRAM COLLECTION

ED025544

FOREWORD

For many years, elementary teachers have expressed a desire for instructional materials which would aid them in teaching human relations. In order to meet this expressed need, a series of eight separate publications were prepared and distributed throughout the state.

Demand for these publications soon exceeded the supply and it was decided the separate publications should be compiled in one bulletin. This bulletin is a compilation of the eight separate publications, with minor revisions.

Curricular suggestions included are based on questions frequently raised, regarding the role of the teacher in promoting and developing good human relations; ways in which children from various family backgrounds may learn from each other; religious differences, individual differences; and special problems arising from group homogeneity, group differences; and inter-group learning.

We express our sincere appreciation to members of the State Curriculum Committee on Better Human Relations who were involved in the preparation of this bulletin.

Lynn M. Bartlett

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State Superintendent of
Public Instruction

Materials and Research Branch
Equal Educational Opportunities Program
Office of Education

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THE TEACHER AND HUMAN RELATIONS

It all begins with YOU....as a classroom teacher, you are the key which can unlock a child's attitudes from the narrow confines of prejudice and open the door to an understanding of the basic ingredient of American democracy--an appreciation of the dignity and worth of each individual member of our society.

Education for good human relations is, of course, an important part of our job as teachers. We recognize this, but it's just like education for good citizenship--sometimes, it's easier to talk about than to do! Sometimes we wonder if we really <u>can</u> overcome attitudes and patterns of behavior which are set before we ever come in contact with the child. Sometimes we find the good human relations values we are trying to teach, are not supported by all of the child's experiences beyond the four walls of our classroom. Yet, in spite of the problems, we still face our responsibility as educators.

Perhaps our job will be easier if we remember just a few guidelines.....

A good teacher CAN help children learn how to respond to others as individuals, without regard for group membership.....

A teacher's attitude toward an individual child, influences that child's status in the group. If he is accepted by his teacher, as a person of worth, (even though his specific behavior may meet with disapproval), his peers will also look upon him as someone to respect.

Children learn to have good human relations, just as they learn other things, only when they feel good about themselves. Each child needs self-confidence, confidence in others, a sense of well-being, and pleasure in his own accomplishments. He needs to know his teacher likes him.

Good human relations must be "caught" as well as "taught."

Next to parents, we teachers are among the most important models in our students' lives. Are we models for good human relations?

The children watch everything we do. The more we are admired, the more persuasive is our influence. Children seem to have built-in antennae which pick up the most subtle feelings and reactions. How we reprimand one child, relate to another, praise a third, and talk to the parents of a fourth are silently observed and later imitated.

Carrying such a heavy responsibility in every smile or frown, sometimes we feel as if we were walking on eggs. Nevertheless, there is some satisfaction in knowing that <u>the easiest way to teach the art of good human relations is to practice it</u>!

How can we establish in our classroom, an atmosphere conducive to learning this art? We might try.....

A friendly "good morning," a smile, and a special word of greeting for every child, no matter how unresponsive he might seem at first.....

A frequent change in groupings for lunch, library periods, games, and classroom seating arrangements--with lots of opportunity for different children to have the cherished position of "CAPTAIN."

A bulletin board which says I AM PROUD OF MY WORK--one where children can put up their own papers whenever they feel they have accomplished something worthwhile.

But sometimes, there are special problems. No

matter how good the classroom atmosphere, no matter how accepting of all children the teacher is, every now and then, a child's attitude about people reflects biased feelings about certain groups of people. Sometimes--but not always--these biased feelings are first learned at home. In such cases, how can teachers help children understand the differences between the standards at home and the standards at school, without making a child feel that his family is being attacked?

> It was the first day of school. Near the door of her room, Mrs. Taylor noticed a fight in the making. Strolling that way, she heard a belligerant little blond say "My mother wouldn't let you set foot in our house!"
>
> Should she try to set the little blond straight by reminding him that this wasn't his home? She knew that her job required her to prepare children to live in a democracy. Undemocratic home standards--home prejudices--must not be allowed to interfere with this fundamental function of the school. Should Mrs. Taylor deal with the situation on a personal basis now, or make it a part of a larger teaching program?

That day, the class listed a few essential rules of conduct that they felt would make living together in their classroom happier for all of them. The children discussed the reason for each rule as well as formulating a positive regulation. At first their suggestions were practical--"We should wash our hands before eating"--but, under Mrs. Taylor's guidance, they branched out into interpersonal relations. She helped them understand that the class develops patterns of working together at school, for the same reasons they have already learned to live according to a family pattern at home.

Mrs. Taylor did not imply that differing standards at home were wrong; differences are often appropriate to the size and functions of the home and school families.

From time to time, throughout the school year, as circumstances required, the rules of conduct were discussed again and sometimes changed.

ACTIVITIES teachers have found useful in helping children understand the differences between standards at home and the standards at school include:

1. Role playing situations: These can be based on the many ways of living in our country, thereby giving the children a chance to note the many contributions to our growth as a nation that have come out of our varied way of life. Procedures for role playing are well described in

   A. Role Playing the Problem Story, by George and Fannie R. Shaftel, National Conference of Christians and Jews, 150 W. Boston Blvd., Detroit 2, Michigan

   B. To Clarify Our Problems: A Guide to Role Playing, by Claire Schman and Oscar Tarcov, Anti-Defamation League, 163 Madison Ave., Detroit 26, Michigan.

2. Designing a map to show where home backgrounds of the class originated. Plan to exhibit it on the school bulletin board or in a store window.

3. Constructing dioramas portraying contributions to our way of life.

4. Encouraging children to investigate their own backgrounds, by reporting or composition assignments, on such subjects as LIFE IN MY GREATGRANDPA'S DAY.

5. Inviting a parent or other relative with a particular cultural contribution to class, for a demonstration or talk.

6. Taking a field trip to an Art Institute or Museum to see contributions from various cultures.

7. Creating a program for other classes or parents based on the above activities.

8. Showing and discussing the film ARE MANNERS IMPORTANT? (11 min.EB.) This film shows good manners as consideration for others.

9. Using some of the following books for reading, discussion, and dramatization:

   A. People Are Important, by Eav Knox Evans (Capitol Publishing Co., 1951) Tells about all kinds of people everywhere and how we have to get along with people if we want them to like us.

   B. That Jud! by Elspeth Bragdon, (Viking, 1957, $2.50) Feeling unwanted after his father's death, Jud gets into trouble, but is finally accepted by the citizens of his small Maine town. Grades 5 - 8.

   C. Blue Willow, by Dorothy Gates (Viking, 1940, $2.50) As migrant workers the Larkings have lived in many communities and young Janey wants only a permanent home. Grades 5 - 8.

   D. Here's a Penny, by Carolyn Haywood (Harcourt, 1944, $2.75) An adopted boy in the first grade helps his parents choose another child to complete the family. Grades 2 - 4.

   E. Dot for Short, by Frieda Friedman (Morrow, 1947, $2.50) Happy story of a family who lived in straitened

circumstances in New York and had a good time together. Grades 3 - 5.

F. Knock at the Door, Emmy, by Florence C. Means (Houghton, 1956, $2.75) Daughter of a migrant family, Emmy succeeds in winning a college scholarship. Grades 7 - 9.

G. All-of-a-kind Family, By Sidney Taylor (Follett, 1951 $2.95) Five little Jewish girls grow up on New York's East Side at the turn of the century Grades 4 - 6.

H. Skid, by Florence Hayes (Houghton, 1948, $2.50) A Negro boy makes a place for himself in a new Connecticut town through his ability to play baseball. Grades 5 - 8.

I. Candita's Choice, by Mina Lewiton (Harper, 1959, $2.95) A young Puerto Rican girl adjusts to family life in New York, a new school, and the English language. Grades 3 - 6.

J. The Moffats, by Eleanor Estes (Harcourt, 1941, $2.95) Despite a lack of money the four Moffat children enjoy a warm and humorous family life. Grades 4 - 6.

(Book list courtesy of the Michigan State Library.)

HOW DO TEACHERS HELP CHILDREN ACCEPT EACH OTHER ON THE BASIS OF INDIVIDUAL WORTH?

Each morning, thousands of classroom teachers say "good morning" to thousands of groups of children. Each teacher is different, each group of students is different, and certainly each child within each group is different from every other child who responds with him to his teacher's morning greeting. "Alike as two peas in a pod"--it really isn't true when we are talking about people!

As teachers, we <u>know</u> about differences--the concept of individuality is part of our "book learning" and, after five minutes in the classroom it is part of our experiential background. Even if we wanted to, we couldn't find two children with exactly the same capabilities, exactly the same feelings, and exactly the same responses to the learning situation. Isn't it wonderful that this is true? Because if it were not...if all children in a given situation could be counted upon to react exactly alike, we teachers <u>could</u> be replaced with machines!

The very fact of individual differences, the solemn truth each child is unique with special talents, make us, as individual teachers, essential to the educative process. How, then, can we meet our responsibility to each child as an individual, and how can we help our students recognize that each person is unique with something worthwhile to contribute to his group?

> Johnny and Fred are brothers, who are only a year apart in age, but ten inches apart in height. Johnny is slow in speech, movement, and thought. He failed the fifth grade last year, so now he sits in the same room with his younger brother, Fred, who is allowed to do all his thinking and talking for him at home.

Miss Abbott, who has the boys in her room this year, apparently has at least three choices in her treatment of these boys:

1. She can allow the home relationship to continue in school. After all, both boys seem to expect this.

2. She can drive Johnny further into his shell by showing preference to the more able Fred. This would be easy, because Fred is a good student and is eager to please.

3. She can try to find some field which interests Johnny and encourage him to do individual work in it, something that will separate him as a person from Fred. She can give him tasks which take advantage of his larger size and look for opportunities to praise him for a job well done.

Does Miss Abbott really have these choices? Can she as a teacher, with all the significances that TEACHER represents, do anything but build on the uniqueness and worthwhileness that is Johnny?

This, then, is Miss Abbott's responsibility to Johnny and all youth. This also is the most difficult and challenging of all the teacher's tasks--the building of an adequate concept of self. It requires insight and perception to recognize the extent and degree of the problem and the adequacy or inadequacy of the home and community environment. It requires broad curriculum planning. If we consider all the various academic areas, as well as the special talents and abilities of children, there really are wide opportunities for students like Johnny to gain recognition. Each child in our classroom can make an important contribution to the others. Most children can earn respect and admiration by demon-

strating achievement in some area, if we teachers provide a broad enough educational program.

But suppose Johnny does not seem to be good at anything? Or do we mean "good" at the things which are usually considered scholastic? Experienced teachers have a way of finding something to praise. The praise, of course, should be deserved, but perhaps such intangibles as cooperation, respect for others, friendliness, and trying to do a job well, are also worthy of recognition. Is the quality of the work Johnny did not have time to finish still worthy of praise? Does he have leadership qualities that are submerged because of undue sensitivity about his size?

Johnny may have a poor attitude toward other children, but Miss Abbott remembers that, in order to accept others in a wholehearted way, a child must be able to accept himself. She and Johnny will work together to set realistic aspiration goals in line with his own capacity--not with Fred's. If Johnny sets his goals neither too high nor too low, he may gain self-respect through a realization of accomplishment. He may develop pride in himself, and along with this, pride in the groups to which he belongs.

Miss Abbott may discover that Johnny can find little satisfaction in goals within his capacity, because his parents and Fred have different goals in mind and seem not to respect his. Miss Abbott may want to keep a log for several weeks showing Johnny's actual achievements and then invite the parents in for a realistic conference.

Miss Abbott may also find it necessary to refer Johnny's problem to the school's guidance resources. Does the school principal have special skill, sympathy, and time available to give individual attention to the boy? Is there a school psychologist or visiting teacher available? Having sought such

assistance, she will feel more confident to go ahead with plans to help Johnny find his own place in the sun.

How can Miss Abbott help the other children accept Johnny? Again, her own example is often the key to acceptance by others. If she is fair and just in giving praise, the actions and accomplishments she deems praiseworthy tend to become praiseworthy in the eyes of the children.

Children learn to value each other if they are not pitted against one another in some of the more undesirable forms of competition. Children can compete too strenuously for grades or for the teacher's recognition and rewards. Competition, of course, can be healthy and the more desirable forms enable a child to compete against himself in self-improvement or as a member of a team competing against his equals. Modern schools are stressing cooperative activities in which children learn to work together. There are many ways in which children cooperate on committees, in social studies projects, by arranging displays, exhibits and demonstrations, in athletics and in interest groups. As they come to know each other as people, they learn to make judgments about each other in terms of what a person actually is, not in terms of what he looks like or where he lives or who his parents are.

Johnny has been singled out as an example here. But in addition to Johnny, are we giving our fair share of attention to Fred and the rest of the individuals in the class?

There are many ways in which a sensitive teacher can help children accept each person on the basis of individual worth:

1. Encourage creative art work with varied materials. Make booklets of all the children's drawings on a specific topic. Source book for teachers:

<u>The Arts in the Classroom</u> by Natalie Cole (John Day Co., Inc., N.Y., 1940).

2. Motivate the writing of original stories with emphasis on the worth of many and different ideas. Separate aptness of thought and do not stifle creative expression with too much attention to the mechanics of expression. Have each child keep a folder for collecting his own stories and poems. Encourage him to submit his favorite to the class story magazine. All writing will differ but all will have worth. Source book for teachers: <u>Helping Children Write</u> by Mauree Applegate (Row, Peterson and Co., Evanston Ill., 1954.)

3. In science, use the differences and beauties to be found in plant growth as an illustration of how uniqueness adds interest and how natural are our differences.

4. In class discussions develop the idea of the "worth of all." The teacher must remember, her attitude toward pupil mistakes may have great influence on the attitudes of children in the classroom towards each other. Sometimes a good general laugh at a mistake in the classroom is healthy, but the laughter must be directed at the mistake and not the person. No one needs to be afraid to try. More emphasis on trying and less on perfection makes for a more relaxed learning situation.

5. Allow for group work and opportunities for children to help each other.

6. For social studies or science projects, use committees of varying abilities. Two or three may be able to read quite difficult research material and communicate it to the group, while others write, build demonstrations, prepare experiments, or make posters or charts, each

according to his interests and aptitudes. Some children may not be able to work with mechanical devices whereas others can do well in this area.

7. Hold evaluation discussions on a positive note based on such questions as "What did you like about Mary's report?"

8. In the upper elementary grades, conduct panel discussions of topics students select through a "Personal Problems Questions Box." Each child can contribute to these discussions from his own experiences.

9. Organize activities, or let the children organize activities, in which they can share responsibility and leadership. Example: Have the children help to plan a family night or a family picnic.

10. Keep a file of basic skill games which give the slow learner the opportunity to excel if only momentarily.

11. Have a friendly, individual greeting for each child. Make sure each child has his teacher's undivided attention at some time during the day.

SOURCES OF INFORMATION FOR TEACHERS

1. Human Values in the Elementary School by Department of Elementary School Principals. (National Education Association of the U.S., 1201 16th Street, N.W., Washington 6, D.C. $1.00) Includes suggested activities for developing human values in the classroom.

2. Creating a Good Environment for Learning. (N.E.A. Yearbook 1954). General planning, goals, sources of information, presenting a problem, evaluation.

3. All Children Have Gifts (ACE Bulletin, 32 pages, 75¢).

4. Children's Views of Themselves (ACE Bulletin, 1959, 36 pages, 75¢). Anecdotes show role of self-appraisal in behavior, how self-concepts come about, how adults can estimate children's self-concepts, how adults can help.

5. Education for What is Real by Earl G. Kelley. (Harper and Bros., N.Y., 1947) "What arrangement of society will best enable each to be unique, as he must be, and yet enter into a workable relationship with others?"

6. Feelings Are Facts by Margaret M. Heaton. (National Conference of Christians and Jews, 43 W. 57th Street, New York 19, New York, 1952 59 pages.)

7. Human Relations in Teaching by Howard Lane and Mary Beauchamp. (Prentice-Hall, Inc., Englewood Cliffs, New Jersey 1960.) A very readable book with practical suggestions.

FILMS

1. A NEW CLASSMATE (Popular Science, 353 Fourth Avenue, New York 10, New York)

2. THE NEW PUPIL (Encyclopedia Britannica, 1123 Central Avenue, Wilmette, Illinois)

3. PART OF A TEAM (Enclyclopedia Britannica, 1123 Central Avenue, Wilmette, Illinois)

4. PROBLEMS OF LIVING WITH OTHERS (Church Screen Productions, P.O. Box 5036, Nashville, Tenn.)

HOW DO TEACHERS HELP CHILDREN RECOGNIZE THE BASIC SIMILARITIES AMONG ALL MEMBERS OF THE HUMAN RACE?

Since the beginning of time, man has been a wanderer over the face of the earth. Perhaps if this were not true, there would be no group or cultural differences existing among the people of the world today. But it is true that, as man moved from place to place, differences did develop--physical differences as well as differences in the way in which people learned to live in their environment. It is also true that, as group differences developed, basic human similarities remained.

All of us are members of the Human Race. As human beings we have much in common--common needs, common desires, common hopes. Children seem naturally to recognize their basic human kinship. They learn easily that many of the differences among people, such as skin color, language, food habits, and ways of dressing, are things that make others more interesting companions.

Mrs. Marley, a third grade teacher, uses Show-and-Tell periods as a basis for group discussions to create an awareness of the interesting differences among other groups. One morning Mike reported seeing a truck load of children on the lot at the food store. The parents were in the store buying groceries. Some of the children were dark-skinned and some of the adults and children were wearing broad-brimmed hats.

The class discussion on Mike's report covered:

Where did these people come from?	Mexico Coloradlo Texas
Who are they?	migrants (a new word to

	many of the class)
Why did they come?	to work in the fields and orchards
What can we do to make them feel welcome?	play with them invite them to school or church share our things try to learn a little of their language
What do they contribute to our culture?	their sense of value their music their art their games

As children study other groups, their learning naturally centers on comparisons with their own familiar surroundings. The one thing needful, then, is to emphasize the basic similarities among the peoples of the world, as they work, play, and live together in families and other social groups. Too many elementary-school children "learn" that little Dutch boys and girls wear wooden shoes and that little Alaskan Eskimos eat whale blubber and live in igloos. These are sterotypes with little or no basis. But if children study realistically the culture of other groups--whether these be people of long ago, people of far away places, or people living next door, they will gain much from the recognition of our common human qualities and the similar values that reflect our common human needs and desires.

On the other hand, of course, children need to learn to have respect for differences. But they can learn to prize differences without assuming their divisiveness. What is a Negro? What is a Jew? What is an Italian-American? These are people who have grown into our common culture. They share our love of home and love of country. All groups are

constantly changing, and the whole American culture is changing. A constant social assimilation is going on. What was a tentative generalization yesterday may not be valid tomorrow.

We can help children recongize groups and their differences--constructively, as Mrs. Marley did. In addition, it is of great importance to help children develop an awareness of the natural differences which exist among the members of all groups. These differences constitute human uniqueness. They are among the most precious traits of people, for they represent special talents, abilities, and points of view.

One of the most common fallacies and one of the greatest dangers in discussing groups is the habit of perpetuating stereotypes. Stereotypes are blanket assumptions applied indiscriminately to all the members of a group, such as: All hill people go barefoot. All Negroes like watermelon. All Jews are rich. Whether they are favorable or unfavorable, stereotypes represent gross errors in thinking. They ignore the most obvious fact, that all groups are made up of unique and varied personalities. The teacher helps the class evaluate each person as a person on the basis of his individual worth; she demonstrates that each group has its own complexities and makes its own contributions to the common culture.

In dealing with group differences, as with all other topics of human relations, we are concerned with both facts and feelings. We can help children acquire scientific information about group membership through reading and research, but information is not enough when we are concerned about the children's attitudes toward other people. In order to cultivate wholesome feelings toward others, we must operate on the emotional level. We can develop appreciation for other peoples by singing their songs, dancing their dances, dressing in their native costumes, and creating their art forms. Through sharing pleasant experiences together, children are more likely to

develop friendly attitudes toward others. Again, the teacher helps children take pride in their own group and their own heritage, the better to comprehend the special contributions of others. Learning of sports celebrities from many lands, historical figures from other nations, and national heroes from all over the globe, as recognized in books and current periodicals, will enhance the children's natural feelings of pride and self-identification.

ACTIVITIES to help children recognize the basic similarities among all members of the human race:

1. Use the poem "Some Children Are" by Jo Tenjford, also as the basis for discussion, art, original stories or dramatizations. (Poem available from National Conference of Christians and Jews, 150 W. Boston Blvd., Detroit 2, Michigan)

2. Bring in collections or encourage children to bring in collections of interesting pictures or articles brought into the community by world travelers. These should emphasize the beauty and diversity of crafts, and not the oddities.

3. Have children write to UNESCO, American Junior Red Cross, UNICEF, CARE and similar organizations for materials to add to their study of the children of the world.

4. Borrow the collection of dolls available from Anti-Defamation League, 163 Madison Avenue, Detroit 26, Michigan. These make an excellent starting point for an original doll dressing project.

5. Use the movie BROTHERHOOD OF MAN (Brandon, 1946 10 min. color) as a basis for a class discussion on the contributions of all races and religious groups, of their own community groups, and of the individual contributions of the immediate class.

6. During a trip to Greenfield Village or any other museum, help pupils observe how scientists of different nationalities have helped in making world-wide advances.

7. For Early Elementary Groups try talking about:

   A. There are some things that <u>all</u> boys and girls like such as--pets, toys, surprises

   B. Some things that <u>all</u> boys and girls need are: Rest, food, a home

   C. Some of the things that <u>all</u> boys and girls like to do are: Run, jump, skip

   D. There are some things that are different about us all such as: Our faces, color of eyes, skin

   E. There are some things that make <u>all</u> boys and girls sad such as: A dead bird, a broken doll, rain on a picnic

   F. There are some things that hurt <u>all</u> boys and girls like: A cut finger, a broken toe, someone who won't sit by you

   G. How do I want other people to act toward me when I come into the room? When I am working? When I need help?

   H. How do I feel when someone calls me a name?

   I. How do I feel when others talk badly about my church? my home? my family? my school? my city? How do I think others feel?

8. Develop projects pertaining to: Brotherhood Week; Pan-American Day; World's Children's Day; United Nations Day.

FILMS

1. ONE PEOPLE (12 min. color, Anti-Defamation League) Story of the development of American life by groups representing every nationality.

2. OUR TOWN IS THE WORLD (10 min. black and white, Michigan Region, National Conference of Christians and Jews, 150 West Boston Boulevard, Detroit 2, Michigan) Illustrates necessity for tolerance between individuals and countries.

3. WHO ARE THE PEOPLE OF AMERICA (10 min. black and white, Michigan State University Audio-Visual Center, East Lansing, Michigan.) A dignified yet simple story that explains where Americans originally came from, how they fought together, how they plowed the land and built cities, and how they are still building to create a finer America. The people of America are the people of the world.

4. SKIPPER LEARNS A LESSON (10 min. color. Encyclopedia Britannica Incorporated Educational Department, 425 N. Michigan, Chicago 11, Illinois) Susan accepts the children of different races when her family moves into a new neighborhood but Skipper shows prejudice against the other dogs.

5. THE GREENIE (11 min. black and white, Michigan Region, National Conference of Christians and Jews). Story of a Polish refugee boy recently arrived in America who is at first rejected by the youngsters on his block and finally accepted by them.

6. THE TOYMAKER (15 min. color, Michigan Region, National Conference of Christians and Jews). Story of a puppet maker and two of his puppets, giving the message that respect for and understanding of differences are necessary.

7. DO YOU WANT TO BE HAPPY AND FREE? (Anti-Defamation League of B'nai B'rith, 163 Madison Avenue #120 Detroit, Michigan). Cartoon showing the necessity for everyone to respect and work with people in all groups.

FILMSTRIPS

1. FREE TO BE DIFFERENT (50 frames, black and white Anti-Defamation League). How Americans differ in National and cultural origins--and how we all benefit therefrom.

2. ABOUT PEOPLE (63 frames, color, Anti-Defamation League). Shows the origin of different peoples and the changes that result from environments. Scientific facts are related with humor and simplicity.

3. CHILDREN OF MANY LANDS SERIES (This includes 16 individual film strips of children from different countries) Complete set $48 or $3 per strip. Black and white. E.B. Films, 4420 Oakton Street, Skokie, Illinois.

4. THE RABBIT BROTHERS (35 frames Anti-Defamation League.) This filmstrip shows how twin rabbits differ in their reactions to others who are "different."

SOURCE MATERIAL FOR TEACHERS

RACIAL AND CULTURAL MINORITIES by George Eaton Simpson and J. Milton Yinger. (Harper and Brothers, New York, 1953, $6.00 2nd edition 1958) Analysis of racial and cultural relations in the United States.

ONE AMERICA by Francis Brown and J.S. Roucek. (Prentice Hall, New York, 1945) Minority group problems and factual data on each group including trends in intercultural education.

THEY ALL CHOSE AMERICA by Albert Q. Maisel. (Thomas Nelson and Sons, 1957, 18 East 41st Street, New York 17 $3.75) Sixteen fact-filled essays treating an equal number of nationals who have given America of their heart and brain, as well as of their loyalty. Chapters on Negro and Japanese especially significant.

ELEMENTARY CURRICULUM IN INTERGROUP RELATIONS by Hilda Taba and others. (American Council on Education, 1785 Massachusetts Avenue, N.W., Washington 6, D.C. 1951)

LEARNING WORLD GOODWILL IN THE ELEMENTARY SCHOOL, 25th year book, Department of Elementary School Principals, National Education Association, Washington, D.C.(1946)

A PRIMER FOR PARENTS by Mary Ellen Goodman, Anti-Defamation League.

THERE IS NO END by R. Dean Goodwin. (Friendship Press, New York, New York) Based on author's travels around the U.S.A. Contains "Friendship Map" showing locations of the people who helped to build our country.

HOW CAN CHILDREN FROM VARIOUS FAMILY AND CULTURAL BACKGROUNDS LEARN FROM EACH OTHER?

In any community, groups of families may be distinguished by the things they have in common: Special aspirations for their children; similar life styles; common leisure-time patterns; the same occupations, moral codes, and income levels. Children from such groups of families may differ from those in other groups in their language patterns, home behavior patterns, attitudes towards school, concepts of right and wrong, dress, manners, and habits of cleanliness. Many of these groups overlap in some characteristics. The children, therefore, may share the values of several different groups.

The elementary school has a very close relationship to the life of its community and is in a position to be responsive to the hopes and aspirations of the people whom it serves. Its teachers hold a unique responsibility to provide opportunities for the children from these various family and cultural backgrounds to learn from each other. Teachers can provide an atmosphere, where the contributions each individual makes to group living, are VALUED BECAUSE OF THIS VERY DIFFERENCE IN FAMILY OR CULTURAL BACKGROUND. Teachers can promote "living next to life" by giving many opportunities for free exchange of talents and for a richer variety of new experiences built on the foundation of the cultural heritage of ALL the members of the class.

The teacher can help children learn that the way each one lives, is not the only way, and that one is not better or worse than someone else because of where or how he lives. Children need to learn early there are intrinsic values independent of outside or visible characteristics.

Patterns in family living vary with cultural backgrounds, but some common values and standards can be found among all kinds of families. Children in a living classroom are aware that people the world over share many common values; respect for each other's ideals, for each other's religion, for other people, for themselves, for laws, for one's country, and for fair play.

In our democratic school system, there is a certain amount of mobility from group to group on the part of the children themselves. For those who wish to change their cultural and social identification, our schools can provide a most important means of learning. The mobile child can learn by modeling his behavior upon the teacher or upon the children of the group he admires. He can be given the opportunity to achieve success in school and to develop appreciation of the role which education plays in furthering his ambitions. He can learn speech patterns, manners, and self-discipline. He can acquire the appropriate interests and hobbies of the cultural group to which he aspires. He can make friends and gain recognition for his talents and contributions to daily school living.

However, the teacher cannot assume that all children wish to change their social and cultural identification to one which the teacher rates as higher. In many cases a child's apparent lack of desire to change invalues and behavior stems from sheer dearth of experience with cultural settings different from his own. This suggests a responsibility for teachers to learn to accept children and their families for what they are. It means that teachers have to help children appreciate the cultural values which some other families have and admire. It means that ALL need to understand that children of different social and cultural groups have much to learn from each other. Children who have learned to share toys because there are few to go around, children who have learned to stand up for

their rights when attacked, children who have learned to assume responsibility at an early age, and children who have learned self-direction and competence in securing personal goals have much to teach their fellow classmates.

Teachers can help children learn that each individual has special talents and in many ways is unique. It is this uniqueness that makes each child precious and valuable. However, teachers often make the mistake of "helping" children to gain recognition in class by asking them to perform or to contribute in ways which strengthen stereotypes. All children have some stereotypes before entering school, but a teacher can help them learn that a specific stereotype about a social and cultural group should be corrected in the light of new experiences with members of that group.

To prepare himself for giving such help, the teacher might visit the home, listen to the child receptively, and both take and show a personal interest in him throughout the school day. With the knowledge thus gained, the teacher is ready to CREATE OPPORTUNITIES FOR CHILDREN FROM VARIOUS FAMILY AND CULTURAL BACKGROUNDS TO LEARN FROM EACH OTHER, SUCH AS:

1. In the primary grades, emphasizing better human relations in regular units of work in the home, the neighborhood, and the community. Children can draw pictures of their home, relate experiences, and take trips within the community. Books such as the American Council on Education's ELEMENTARY CURRICULUM IN INTER-GROUP EDUCATION and Martin and Stendler's INTER-GROUP EDUCATION IN KINDERGARTEN-PRIMARY GRADES illustrate many unit activities along these lines.

2. Encouraging the sharing of hobbies through regular class activities or a hobby show. This

gives everyone a chance to share his particular interests.

3. Bringing in family heirlooms with an explanation of their unique meanings.

4. Using games in language arts which give the child an opportunity to present his own view of himself. Example: "Who are You?" In answering, each child writes what he considers his most important characteristic. The answers are scrambled and the class tries to guess who wrote each. Those which are not guessed, often provide the teacher with valuable clues in understanding the child.

5. Using recreational mixers such as "Ach Ya." This and other mixers can be found in FUN AND FOLK SONGS, The Westminster Press, Philadelphia, Pennsylvania.

6. Having a "family favorites" dinner, smorgasbord style, to which each child brings a traditional family dish and tells something of what it means to his family.

7. Using puppets in role playing situations. It is often easier for youngsters to express their true feelings if they're expressing themselves through another character.

8. Pointing up the contributions of each child in a communication from teacher honoring some special occasion. One teacher does this in an annual mimeographed message; another as a Valentine to the class; a third, in a dramatic skit in which the children play themselves. Excerpt from annual message: "Kathy helps to make our spirits bright with her cherry smile and ability to keep us on key in singing. Ken teaches us much we ought to know about the outdoors and conservation laws. We learn many

new things because David has a mind that questions." Such recognition from the teacher helps children to see positive instead of negative characteristics in each other.

9. Using committees representing a cross section of the groups within the class, for room helper jobs, for unit activities, for practice in spelling or arithmetic. Acquaintance comes naturally and easily when children share work responsibility together.

10. Trying to draw every child into group planning discussion, even though first attempts may elicit only an echo of an already voiced opinion. Teacher awareness of the areas in which each child could contribute, makes it possible to build on the foundation offered by various home patterns. Children <u>can</u> grow in the realization that discussing plans for the day is one way of sharing ideas and that the success of the day's plans is every child's responsibility.

11. Writing personal notes to each child, which show teacher's interest in him as an individual.

12. Giving a little time the first thing in the morning for children to "share-and-tell" out-of-school experiences that are meaningful to them. Often the teacher's help is needed before other children really appreciate the experiences told.

13. Providing for the recognition and sharing of interests by creating classroom activities that require wide diversity of talents, by offering opportunities for the academically gifted to help others, and by making it possible for children to share skills through working together in small groups.

FILMS

1. SKIPPER LEARNS A LESSON (10 min.) (EB) Susan accepts the children of different races when her family moves into a new neighborhood, but Skipper shows prejudice against the other dogs.

2. OUR TOWN IS THE WORLD (10 min.) (NFB) The people on "the other side" of the river are looked upon as inferior and as possessing undesirable qualities. Children are influenced by these attitudes and a fight results. A lesson unfolds as the children learn how to get along together.

3. GOLDEN RULE: A LESSON FOR BEGINNERS Uses a classroom scene to define and exemplify the golden rule. Shows, through animation, its origination by Confucius and Christ and analyzes rule in three parts. Everyday situations exemplify application of the rule. Encourages children to enter imaginary thoughtland to discover how they would want to be treated.

4. WHO ARE THE PEOPLE OF AMERICA A dignified yet simple story that explains where Americans originally came from, how they fought together, how they plowed the land and built cities, and how they are still building to create a finer America.

5. KINDNESS TO OTHERS What is kindness? How can we be kind to others? These are the things Sam's class begins to learn on the day he becomes ill and is absent from school.

6. HOLIDAY FROM RULES Demonstrates the importance of rules in human relationships by dramatizing the fulfillment of a wishful dream by four children, that of being able to live without rules or adult authority.

SOURCE MATERIAL FOR TEACHERS

1. Heaton, Margaret M. FEELINGS ARE FACTS, National Conference of Christians and Jews.

2. THE HUMAN TOUCH, Detroit Board of Education.

3. Heaton, M. M. and Lewis, H. B. READING LADDERS FOR HUMAN RELATIONS. A.C.E., 1955.

4. Hunt, M. G. VALUES RESOURCE GUIDE, Annotated for the elementary teacher. AACTE, 1958.

5. Trager, Helen G. and Yarrow, Marian. THEY LEARN WHAT THEY LIVE: A STUDY OF PREJUDICE IN YOUNG CHILDREN, Harper and Bros., 1952.

RELIGIOUS DIFFERENCES IN THE CLASSROOM

On March 15, 1961, in Opinion No. 3596, the Attorney General of Michigan held:

> "A religious training program though Bible instruction, comments, and distribution of printed materials on public school property during the regular school day and benefiting from the authority of the school through action by its teachers does not conform with the law of the land. Local school boards should take steps to end any such programs within their jurisdiction.
>
> The Federal and State constitutions bar a religious training program conducted on public school property, either during the normal school day, or at any time when the authority of the school is applied to the pupils through its teachers or other officials."

America is a nation of many religious beliefs. Religious liberty is a right guaranteed by our Constitution and is one of the most cherished traditions of our democratic society.

That this multiplicity of religious beliefs and practices sometimes creates a problem in human relations for the classroom teacher, is understandable and certainly to be expected. Any real or imagined infringement upon religious beliefs, any lack of skill in handling situations arising from religious practices, any curriculum materials with religious overtones are apt to bring forth protests, complaints or dissension in the community. Even casual and well-intended comments on the part of teachers, such as "One religion is as good as another," or "It doesn't matter what religion you are," are sometimes criticized.

Religion plays an important part in the dynamics of our society and in the lives of most of the children with whom teachers work. It cannot be ignored or overlooked and it would be unrealistic for a teacher to try to pretend that religious beliefs or differences do not exist.

The legal aspects of the separation of church and state are not clear-cut. In a system of public education, there is still great difference of opinion as to what religious practices may or may not be included in the school program. Specific actions of boards of education and school systems will undoubtedly be the subject of litigation for many years to come. This leaves the teacher without a well-defined set of rules to guide his instructional program and classroom policies. However, all teachers, as well as all communities, do have one very clear and common objective; to guard the emotional well-being of students and to provide the kind of classroom atmosphere that will enable each child to feel that he is a person who is wanted, accepted, and respected by his teachers and fellow-students. Only in such an atmosphere can each child develop his fullest potential of achievement.

Since religious beliefs can be so much a part of the child himself, a teacher cannot show disrespect for these beliefs without, at the same time, having the child feel he is being rejected as a person. In school-related activities, the areas of greatest sensitivity where religion is concerned seem to be the following:

1. The inclusion of prayer or Bible readings in the daily school routine

2. The use of school facilities for religious instruction during the school day

3. The excused release of some children for religious instruction while other students

remain in the classroom

4. The use of religiously-oriented curriculum materials

5. The observance of religiously significant holidays such as Christmas, Easter and Hanukkah

6. The attempt on the part of teachers to interpret to students the religious beliefs of various groups

7. The handling of specific incidents with religious implications

In dealing with these areas, as well as any others involving religious differences in the classroom, teachers must necessarily be guided by the official policies of the school systems in which they teach, when such policies exist. Within the framework of these policies, teachers will want to act in accordance with the democratic tradition of religious freedom, with an understanding of and appreciation for the feelings of the children involved.

A "Bill of Religious Rights for Children" might well include the following principles:

1. No child should be subjected to a conflict between the religious instruction of his home and the practices in his classroom. While teachers have no responsibility for supplementing or necessarily agreeing with the religious beliefs of the family, they do have a responsibility for permitting the free exercise of these beliefs within the limits of law and common sense. Teachers should avoid comment or

action that might tend to make a child doubt the teachings of his family or religious institution.

2. In instances where a school practice, such as saluting the flag, dancing, or singing of carols, does conflict with religious beliefs, children should be excused from such activities in the least obtrusive manner possible, with opportunity provided for the child to engage in another meaningful activity during the time of question.

3. Teachers should refrain from injecting their own religious beliefs or sectarian dogma into the classroom learning experiences of children. This does not mean that teachers are not guided by personal religious values. However, they should not talk about these personal religious values to their students.

4. Teachers should refrain from answering questions regarding whether or not certain religious practices are "right" or "wrong". Questions such as, "Is it a sin to do homework on Sunday?" are sometimes posed by students. The wise teacher refers the child to his parents for an answer!

5. Teachers should inform themselves, as much as possible, of the basic beliefs and religious customs of the various groups represented in their community. Such knowledge helps the teacher guard against conflict caused by well-meant but factually erroneous comments. At the same time, teachers need to be aware of the calendar of religious holidays in

order not to schedule important tests or introduction of new material on days when children are absent from school for religious reasons. Moreover, children who remain at home for religious observances can scarcely be expected to do homework or study for a test on these days.

6. While children and parents have a right to participate in the religion of their choice, they also have the right not to take part in any religious activity. Non-church going children should not be made to feel self-conscious because the pattern of their activities deviates from that of the general community.

These are but general guidelines for teachers to consider when faced with problems involving religious differences in the classroom. The bibliography in this bulletin offers sources that may give additional insight into the complexities of such problems. Many teachers, when confronted with situations of this type, are inclined to despair of ever finding an equitable solution. The task becomes much easier if every teacher will remember his first responsibility is to treat every child with individual respect and understanding. Problems stemming from religious differences can at least be minimized to the extent that they do not interfere with learning.

SOURCES OF INFORMATION FOR TEACHERS:

1. Religions of America by Leo Rosten. A reprint of articles from Look Magazine giving brief statements on many religions in America.

2. The World's Great Religions by the Editors of Life (Time, 1957, $13.50) A pictorial description with the text of the history, religious

thought, and practices of all the great religions of mankind.

3. Religion Without Revelation by Julian Huxley (Pocket size edition)

4. One Woman's Fight by Vashti McCollum

5. School Calendar, Community Relations Services, 165 East 56th Street, New York 22, N.Y. A yearly publication that includes brief descriptive statements of secular, national, and religious holidays of the Protestant, Catholic, Jewish and Eastern Orthodox religions.

6. The Christian and His Jewish Neighbor by Rev. Lee A. Belford (Anti-Defamation League National Department of Inter-religious Cooperation, 163 Madison Avenue, Detroit 26, 25¢)

7. Religious Education and the Public Schools (Anti-Defamation League of B'nai B'rith, 515 Madison Ave., New York 22) A statement of policy adopted by the National Commission of the A.D.L., December 5, 1958.

8. Moral and Spiritual Values in the Public School (National Education Association-Educational Policy Committee) Use local religious leaders and teachers as resource people for public school staffs to increase their knowledge and understanding of the many faiths.

9. A Catholic Platform of Good Will, Rev. John A. O'Brien, National Conference of Christians and Jews, 150 West Boston Boulevard, Detroit 2, Michigan.

10. A Protestant Platform of Good Will, Rev. John Sutherland Bonnell, National Conference of Christians and Jews, 150 West Boston Boulevard, Detroit 2, Michigan

11. A Jewish Platform of Good Will, Rabbi Maurice N. Eisendrath, National Conference of Christians and Jews, 150 West Boston Boulevard, Detroit 2, Michigan.

12. Attorney General's Office, State of Michigan -- Lansing

    Teachers and administrators can secure pertinent information on all matters pertaining to the legal aspects of religion and public education from the Attorney General's office, Lansing, Michigan.

FILMS:

1. ONE GOD (37 min.) (Association Films, Inc, Broad and Elm Street, Ridgefield, New Jersey) A sympathetic portrayal of some of the relgious ceremonies and holiday observances of the major faiths of the United States.

2. THE HOUSE I LIVE IN (8 min.) (National Coucil of Christians and Jews) Develops the themeof understanding racial and religious problem. Stars Frank Sinatra.

3. THE KING AND THE LION (10 min.) (National Council of Christians and Jews) Color puppt film with a message of good fellowship.

HOW CAN TEACHERS ORIENT THEIR DAILY CLASSROOM ROUTINE TOWARD THE DEVELOPMENT OF GOOD HUMAN RELATIONS?

Miss Jones is a young, enthusiastic teacher, a graduate of an excellent teacher-training institution with a thorough knowledge of sociology, psychology, mental health, curriculum development, and methods of teaching. Like all good teachers everywhere, she enjoys her students as individuals and is concerned about their social and emotional growth, as well as their academic achievement. She is also keenly aware of her responsibility for developing human relations education in the classroom.

During her first year of teaching, Miss Jones made a conscientious effort to include intergroup relations as a part of the learning experiences of her third grade students. In June, as she sat down to evaluate the year's activity, she found that she had:

1. Included pictures of minority group members on her bulletin boards

2. Celebrated Brotherhood Week by preparing an assembly program which was presented to several other classes

3. Shown three films with a human relations theme

4. Taught a reading unit on Children of Other Lands

5. Held several class discussions on getting along with people

Miss Jones was vaguely dissatisfied. Each of these activities had been successful, and the children seemed to have gained something from them at the time. Yet, in looking back, she realized her efforts had been quite unrelated to the daily routine

of living which took place in the classroom. She wondered if they would have any lasting effect on her students. She felt more needed to be done, but wondered where to find the time and still meet the demands of basic reading, spelling, and arithmetic.

How can Miss Jones plan her second year of teaching to include human relations education as a part of her daily routine?

Specialists in intergroup relations can help us find the answer to this question by pointing out certain basic principles upon which human relations education must rest:

1. The prejudiced personality is often the result of an autocratic environment.

2. Mental health is an important factor in the development of good human relations. Opportunities for success experiences help to promote a healthy self-concept. The person who does not like and respect himself cannot like and respect others.

3. The degree to which we will accept new ideas and people who are different is related to the degree of "open-mindedness" we possess.

4. Values are more often "caught" than "taught".

5. Children learn in a variety of ways. Much of their learning takes place outside the classroom.

6. There is a body of factual knowledge in the area of human relations which should be incorporated into the regular curriculum, not taught as a separate subject.

By keeping these concepts in mind, it is possible for teachers like Miss Jones to plan for a

classroom routine that will help to develop secure and self-accepting personalities in their students and to weave the thread of human relations education into the pattern of each day's learning experiences. In addition to the specific activities which Miss Jones carried on during her first year of teaching she can:

BE ALERT FOR OPPORTUNITIES TO FOSTER DEMOCRATIC PRACTICES IN THE CLASSROOM

Children can be encouraged to set realistic goals for themselves, both in subject matter learnings and in citizenship behavior. Many teachers have found that a code behavior developed by students is a more effective means of discipline and motivation for learning than a teacher-dominated system of rewards and punishments.

Children seem to have an innate sense of fairness and can readily see everyone should have an equal chance to take part in those activities which are fun or give status. Creative teachers will ask children for help in devising a scheme for rotating the necessary "jobs" in a classroom so everyone has a turn.

Even very young children can learn to work on committees which will plan the end-of-year party, the manner of presenting a unit culmination, or the solution to a playground problem.

LEARN TO KNOW AND WORK WITH EACH CHILD AS AN INDIVIDUAL

Children can be guided more effectively by a teacher who has a thorough knowledge of their physical health, their fears and frustrations, their hopes and aspirations, their level of achievement, and their potential for achievement.

It is important to remember that standardized intelligence tests, while helpful as one of many devices for knowing a child, are not always a completely reliable indication of maximum potential.

A good teacher will plan a variety of activities on a wide range of skill levels so that every child will have an opportunity to be successful in some area of the school program.

Children need frequent opportunities to talk, to share experiences, and to be the center of attention. Teachers who listen attentively when children speak can gain valuable insight into the personalities of their students.

Children can be guided to understand their own feelings as well as the feelings of others. Anger, fear, and hostility can be talked about when evidences of these emotions appear. These can also be discussed during health lessons.

HELP CHILDREN LEARN TO THINK FOR THEMSELVES

Young children will often hesitate to express an opinion until after they are sure of what the teacher thinks. Eager to please an adult they admire, such children can develop habits of intellectual conformity which will turn them into persons easily swayed by propaganda or the influence of a skillful bigot. "What do you think?" and "You don't have to agree with me if you think I am wrong," are words that teachers should learn to say.

An open-minded person has learned to separate his feelings about a person from his acceptance or rejection of what that person says. This is a skill which needs to be consciously taught to children.

[redacted]

[redacted]

[redacted]

citizens, have a responsibility for helping to make the community one in which children have an adequate recreational program, protection from the ravages of physical or social problems, and an equal opportunity for growth and development of health personalities.

EXAMINE THE BASIC CURRICULUM FOR OPPORTUNITIES TO INCLUDE HUMAN RELATIONS LEARNINGS

Textbooks used in most of our schools are often remiss in their treatment of the problems and contributions of minority groups in our culture. Basic readers usually deal with the experiences of white, middle-class children. Rather than depending upon the once-a-year celebration of Negro History Week or Brotherhood Week, the creative teacher will attempt to fill these gaps through the use of supplementary materials and enrichment experiences.

An excellent project for a school curriculum committee is the development of a sequential list of factual learnings that can be made a part of the existing curriculum. Such a list might include information about:

The races of mankind
Problems of the migrant worker
How people live in large cities
Patterns of segregation and discrimination

A brief bulletin cannot hope to cover the many possibilities for the inclusion of a human relations emphasis in the daily classroom routine. In this bulletin, we have avoided mentioning the specific techniques or "tricks of the trade" that teachers use to make children feel important, to foster mental health, and to help each child achieve his maximum potential.

We have tried merely to open a few doors, to suggest a few ideas that will lead to other ideas, and to help teachers realize that the quality of

human relations education, like all other education, is largely dependent upon good teaching, democratic classroom procedures, and a sincere concern for the welfare of boys and girls.

We hope that teachers will examine some of the source material listed for further insight.

SOURCE MATERIALS FOR TEACHERS

Allport, Gordon, ABC's of Scapegoating. (Freedom Pamphlet--Anti-Defamation League of B'Nai B'rith, 163 Madison Ave. Detroit 26, Michigan c. 1948)

Association for Supervision and curriculum Development, NEA, Fostering Mental Health in our Schools. (National Education Association, Washington, D.C., c. 1950)

Bard, Harry, Teachers and the Community. (Intergroup Education Pamphlet, National Conference of Christians and Jews)

Heaton, Margaret M., Feelings are Facts. (Intergroup Education Pamphlet, Michigan Region, National Conference of Christians and Jews, 150 W. Boston Blvd, Detroit 2, Michigan)

Kilpatrick, William, Modern Education and Better Human Relations. (Freedom Pamphlet--Anti-Defamation League of B'Nai B'rith, c. 1949)

Meier, Arnold, A Curriculum for Citizenship. (Report of the Citizenship Education Study of the Detroit Public Schools, Wayne State University Press, Detroit, Michigan, c. 1952)

National Society for the Study of Education, 54th Yearbook, Mental Health in Modern Education. (University of Chicago Press, Chicago, Illinois, c. 1955)

Overstreet, Bonaro, The Responsibility is Ours, The Individual and Our Human Relationships. (Freedom Pamphlet--Anti-Defamation League of B'nai B'rith, c. 1948)

Rokeach, Milton, The Open and Closed Mind. Investigations into the nature of belief systems and personality systems. (Basic Books, New York, New York, 1960)

Yet these teachers were enrolled in a class in inter-group education. It was not a required course, but one they were taking because they felt a need for help in developing a strong human relations emphasis in the curriculum of their "no problem" classrooms. Further discussion brought forth these reasons:

"My children live in a town where they have very little contact with people who are different from themselves. Yet I know that many of them will move to large cities where they will need to know how to live and work with members of minority groups."

"Ours is a homogeneous community at present, but I am sure that it will change. As our democracy grows stronger, minority groups will have more freedom of choice in education, employment, and housing."

"I am convinced that prejudice is detriment to the healthy mental and emotional growth of a child. Many of my students have very unrealistic and stereotyped ideas about minority groups."

"I want to make the concept of democracy real to my children. I believe that freedom and equality must be practiced as well as preached if our form of government is to survive."

"It is possible that some of the children I am now teaching will grow up to be lawmakers and leaders of our state or nation."

"It seems to me that part of my job is to strengthen the moral values my children are taught at home and in their churches. Basic to every religion and to the principles of democracy is the concept of the worth and dignity of human personality."

Sociologists tell us that there is no such thing as a truly homogeneous community, that within each community, there are differences of social class, economic status, intellect, and personality, if not of religion, race, or national origin. Certainly, with the mobility of society which takes place in our nation today, it is unrealistic to

assume that a child will spend the rest of his life meeting and working with people who are like himself. Ours is a world of differences!

But what can a teacher do in a relatively homogeneous classroom to help children understand and appreciate

The value of differences
The rights of minorities
The real meaning of democracy

A teacher who is sensitive to the need for helping children learn to accept and value people and groups who are different can do many things in a "no problem" classroom. He can

HELP CHILDREN UNDERSTAND THAT EACH MEMBER OF THE CLASS IS A COMPLETELY UNIQUE INDIVIDUAL, AND A PERSON OF IMPORTANCE WITH SOMETHING OF VALUE TO CONTRIBUTE.

The child who is a poor student in reading may have an art talent which can be respected, or

He may be a whiz at athletics

Or at fixing things such as a window that is stuck or a chair that is broken.

Or perhaps his talent lies in being a good friend.

Every child is, in some way, uniquely different from other children. Each is an individual, not duplicated anywhere else on earth.

An yet, we often find children within the same grade or classroom have enough characteristics in common so they appear to be a homogeneous group. Even in these groups, however, there is usually at least one child who does not fit into the group

pattern. His difference need not lie in skin color or religious affiliation, it may be in intellectual capacity, the kind of clothes he wears, the kind of work his father does. If such children are respected members of the group, if the teacher is quick to praise any abilities they might have, if they are warmly accepted as individuals of worth, children come to learn that not everyone has to be the same in order to be a person of value.

HELP CHILDREN DEVELOP AN UNDERSTANDING OF THE DEMOCRATIC VALUES OF OUR NATION

The Bill of Rights can be translated into simple language and discussed with young children.

During election times, children can talk about the way we choose the men and women who make our laws.

Books such as We Are All Americans, by Bettye D. Wilson, can be used to show that America is a land of many different kinds of people.

PROVIDE CHILDREN WITH EXPERIENCE IN DEMOCRACY

In the elementary grades, children can learn how to use democratic procedures when they take part in

Teacher-pupil planning
Group work
Making a choice by voting

Two Is A Team, by Lorraine and Jerrold Beim, is a useful book for pointing out the value of cooperation and respect for each person's point of view when working or playing together.

HELP CHILDREN DEVELOP AN EMPATHY WITH PEOPLE WHO ARE DIFFERENT THROUGH THE USE OF BOOKS, POEMS, SONGS, GAMES, FOLK DANCES, AND AUDIO-VISUAL MATERIALS.

An old Indian folk saying is, "No man can truly understand another until he has walked in his moccasins." We cannot always "walk in the moccasins" of those who belong to a different group from ours, but through vicarious experiences we can learn that people who are different from us in some ways have much the same feelings, needs, likes, and dislikes that we have.

The child who has been introduced to My Dog Rinty, by Ellen Terry and Marie Hall Ets, or who has heard Taro Yashimo's Crow Boy read by a sensitive teacher has learned to identify with a child of a minority group. Such books are particularly useful when they deal with problems familiar to all children.

There are many materials available for developing empathy with minority groups. A few are listed at the end of this bulletin. Most teachers, however, will want to develop their own lists of materials suited to the children they teach.

WHENEVER POSSIBLE, PROVIDE FOR DIRECT, EQUAL STATUS CONTACTS WITH CHILDREN WHO ARE FROM A DIFFERENT GROUP

In an urban school system, there are many opportunities for providing contacts between children who live in different areas of the city. At the early elementary level, two teachers from different schools can make arrangements for a joint trip to the zoo with their classes. In this way, children can be given a chance to get to know people of another ethnic group on an outing that is fun. Many variations of this basic idea are possible.

In smaller towns and rural communities, there is often little possibility of bringing children into direct contact with another racial group. In most cases, however, there is a parochial school

in the community which presents the opportunity of planning activities with children who go to a different school because they have a different religion. Picnics, parties, community projects such as a clothing drive, programs to be shared, and inter-school visiting can be carried out on an equal status basis.

It is important that these activities be carried out in such a way that children do not feel superior to the group that is different. There should be a practical purpose for getting together other than just to see "how the other half lives."

WHENEVER POSSIBLE, PROVIDE CHILDREN WITH THE OPPORTUNITY TO SEE AND HEAR ADULTS OF A MINORITY GROUP WHO ARE RESPECTED CITIZENS OF THE COMMUNITY

This too is probably easier to do in a large urban area where people of many groups live and work together. Children studying a unit on health can talk with a Negro doctor. Representatives of varied racial, religious, and nationality groups can be invited into the classroom to talk about some subject of interest to the children. Exchange teachers and students are often available for classroom visits.

In a less cosmopolitan community, it may be difficult to find persons of a minority group who can give this kind of experience to children. However, most universities and colleges in the state have minority group members on their staff or in their student bodies.

It might be possible to make arrangements for someone from these institutions to visit the school for a day.

HELP CHILDREN UNDERSTAND THAT PEOPLE OF ALL GROUPS HAVE CONTRIBUTED TO THE DEVELOPMENT OF OUR NATION

Special days and weeks such as Michigan Week, American Education Week, Brotherhood Week, and Flag Day present opportunities for the skillful teacher to help children realize that people of many groups have helped America grow.

It is more important, however, that the contributions of minority groups be woven into the pattern of each day's curriculum. Study of the Revolutionary War can be much enriched by the stories of Crispus Attucks and Haym Solomon.

Children can learn about George Washington Carver as they learn about science or agriculture, or even as they make party favors out of peanuts. The story of Jonas Salk can be told when a class member reports that he has had his polio shots, or whenever a discussion centers around disease prevention.

Through literature, art, music, and science activities, children can be helped to realize that authors, artists, composers, inventors, and scientists represent many cultural and racial backgrounds.

WHENEVER THE OPPORTUNITY PRESENTS ITSELF, CORRECT THE STEREOTYPED IDEAS THAT CHILDREN EXPRESS ABOUT MINORITY GROUPS

It is not uncommon for children to reveal, through their casual conversation, the stereotyped ideas of minority groups which they hold. It is important that such ideas be corrected in a firm, but calm manner. Often a quick reminder of a book that has been read, a film that has been seen, or a person who has visited the class is all that is necessary.

Popular television programs and current movies can provide the stimulation for a discussion of stereotypes. When the subject is discussed, children

are usually quick to scoff at pictures which always present Indians as war-whopping, stake-burning, scalping "bad guys."

INTRODUCE CHILDREN TO THE CONCEPT OF THE UNITED NATIONS AS A MEANS BY WHICH MANY DIFFERENT GROUPS OF PEOPLE IN THE WORLD ARE TRYING TO LIVE TOGETHER PEACEFULLY.

The book, Let's Do Better, by Munroe Leaf is an excellent introduction to the idea of peaceful cooperation among groups, although it does not deal with the United Nations as such.

Flags of the United Nations can be used to make a display which will stimulate discussion and give the teacher an opportunity to tell about the goals of the United Nations.

There are many materials dealing with the United Nations which are appropriate for or can be adapted to the elementary grades. A few of these are listed at the end of this bulletin.

The suggestions presented in this bulletin are only a few of the many ways in which a teacher who feels that he is working with a fairly homogeneous group can help children develop attitudes of acceptance and understanding of individuals and groups who are different. Classroom teachers who are convinced of the necessity for providing inter-group education in their "no problem" classrooms will undoubtedly think of many more activities of a similar nature.

Research tells us that good inter-group relations must be built upon healthy inter-personal relationships, that prejudice feeds on fear, and that the child who does not like himself cannot truly like and respect other people. With this in mind, teachers sensitive to the need for inter-group education will also be sensitive to the need for

developing secure and self-accepting personalities in their students.

SOURCE MATERIAL FOR TEACHERS

Gittler, Joseph B. Understanding Minority Groups (Wiley, 1956)

Heaton, Margaret. Reading Ladders for Human Relations (American Council on Education,1955)

Kilpatrick, William. Intercultural Attitudes in the Making (Harper, 1947)

Taba, Hilda. With Focus on Human Relations (American Council on Education, 1950)

Taba, Hilda. Elementary Curriculum in Inter-group Relations (American Council on Education, 1950)

Trager, Helen. They Learn What They Live (Harper, 1952)

A wide variety of source material, bibliographies, pamphlets, and books are available from the various inter-group agencies, both public and private. Consult those in your community.

HOW ARE SCHOOLS AND SCHOOL SYSTEMS ORGANIZED FOR EDUCATION IN INTER-GROUP RELATIONS?

Throughout the state of Michigan, school systems and individual educators are becoming increasingly aware of their responsibility for providing children with a planned program of human relations education. America has become a mobile nation, and Michigan shares in this high degree of mobility. Children in all parts of the state are learning, through experience with people who are "different", that America is a multi-cultural nation, with citizens of varied racial, religious, and ethnic backgrounds. How our children react to these situations depends greatly on the educational experiences they have received.

Most educators are genuinely interested in finding out how best to prepare children realistically for the kind of society in which they will live. Several school systems in the state are meeting this challenge through creative programs if inter-group education; many others are beginning to plan for such a program.

The Detroit Public Schools have had an on-going program in Human Relations Education since 1943. Information regarding the structure of this organized effort is available from the Intercultural Relations Department of the Detroit Public Schools. Briefly, the program utilizes the efforts of individual school human relations committees and chairmen, district-wide committees, and a city-wide Coordinating Committee on Human Relations to plan in-service orientation programs for teachers, to develop curriculum materials, and to encourage activities within the school which will help students develop desirable attitudes. Two full-time administrators are assigned to the Human Relations Program. Some of the projects successfully pursued in Detroit are:

1. Discussion of human relations topics at regular faculty meetings.

2. Programs of curriculum improvement with an inter-group education emphasis.

3. Tying school efforts, to community-wide efforts, especially in neighborhoods experiencing changes in their racial or socio-economic composition.

4. Dealing with tensions and possible conflict situations.

5. Making inter-group education a positive school goal rather than a hush-hush, better-to-be-avoided topic.

Other school systems, while having no formal program such as that in Detroit, have shown an awareness of the need for good inter-group education. Flint has developed the community school concept. A group of high school students in Midland invited an inter-racial high school club from Detroit to visit their school and homes.

Many teachers can and do make use of varied avenues to promote the objectives of good relations. The effectiveness of any school-wide effort in this regard will depend on (1) having an understanding of, and an appreciation for, the role of human relations education as an essential aspect of good education in general, (2) making a careful selection of appropriate and useful activities designed to improve human relations in the classroom, (3) providing in-service training of teachers to assist them in the development of their understandings and proficiencies in this direction, as well as the improvement of those of their students, (4) establishing on-going evaluation as a means of providing for continuous improvement of the program for better human relations education, (5) operating an up-to-date materials center with a variety of useful and appropriate instructional materials on human relations,

(6) working closely with parents in providing them with educational materials and understandings in human relations.

Undergirding this is the need for local school boards to adopt policies on equal opportunities for hiring teachers and promoting them to jobs of added responsibility.

The following questions suggest valuable learning experiences in human relations. How would your school or school system rate on this questionnaire?

ACTIVITIES QUESTIONNAIRE

1. Are the members of the student council truly representative? Do many children have the opportunity to serve others?

2. Are representative students chosen for safety patrols and other service groups regardless of socio-economic, racial, religious, and intellectual backgrounds?

3. Is there any segregation, either enforced or informal, of school social programs, dances, or pot-luck suppers?

4. Are school-wide programs and assemblies utilized to promote intercultural and international understandings?

5. Does the school provide opportunities for teachers to exchange jobs on a temporary basis? Many schools encourage teacher exchanges with schools in other countries. Some districts provide opportunities for teachers to work for a time in other parts of the city.

6. Do the people who are active on the governing board and committees of the local parent-teacher organization include members from all

segments of the community?

7. Do the athletic and recreational facilities of the school district offer many opportunities for children to develop friendly contacts with children of differing backgrounds?

8. Are there district-wide musical activities which offer an opportunity for children with musical talents and interests to develop their talents?

9. Does the school make use of foreign students and visitors to widen the horizons of children and to help them to understand the impression which the United States is making upon the people of the world?

10. Does the school make use of a school camping program to provide opportunities for children to live and work together on a 24-hour-a-day basis?

11. Do the teachers make minority-group teachers, who are new to the district, feel welcome and accepted? Are the talents and special contributions of minority-group teachers shared with other children who may not be assigned to their classes? Are provisions made to welcome substitute teachers?

12. Is a children's library and a curriculum materials center available in the school which is well stocked with materials on inter-group education?

13. Is there a list of suggested field trips which, if taken would build inter-group understandings available for teachers which enables them to make arrangements with a minimum of trouble?

14. Is there a list of resource speakers, and visitors representing many cultural groups, available for teachers who will help children acquire positive attitudes and appreciations as well as provide information?

15. Does the school encourage a long-range parent-teacher study program to consider such topics as rearing children without prejudice?

16. Has your school used How Does Your School Score? Copies are available free of charge from the Detroit Round Table of the National Conference of Christians and Jews, 150 West Boston Blvd., Detroit 2, Michigan.

One important key to better human relations in the public schools of Michigan, rests in the hands of school boards who are ready to hire teachers of many different backgrounds and who seek to implement the spirit and the letter of the Michigan Fair Employment Practices Act. This law, as enacted by the Legislature, is "an act to promote and protect the welfare of the people of this State by prevention and elimination of discriminatory employment practices and policies based upon race, color, religion, national origin, or ancestry." It proclaims that "the opportunity to obtain employment" free from such discriminatory practices "is hereby recognized as, and declared to be a civil right".

The Michigan Civil Rights Commission has jurisdiction over the employment policies and practices of school systems. School Boards and Superintendents should know that this covers not only hiring, but also teacher assignments and promotions. Superintendents and other hiring authorities should use great care in ascertaining that there are no regularly certificated teachers available, including those who are minority-group persons, before applying for special certificates for teachers who have not fully met the requirements for regular certification.

There is far less opposition to hiring teachers of all races and religions in our communities than is sometimes feared. The people of Michigan communities are, for the most part, law-abiding citizens who are willing to trust the judgment of their elected school board members and administrative staffs. The important point is that school boards are obeying laws by hiring people on the basis of ability alone, and are violating the law when questions of race, religion, or national background influence their choices.

The advantages of equal employment opportunity to minority-group teachers seem obvious enough. What perhaps has not been sufficiently stressed are the advantages to the children that these teachers will instruct. Living experience makes the difference; increasingly, our society and the world are facing the necessity of peaceful coexistence among people of diverse races, religions, and nationalities; unity and a concept of the oneness of mankind are essential to survival. This imperative presents both a responsibility and a challenge for schools. Unfortunately, however, most American schools at present are homogeneous in their student population, and it therefore becomes crucial that young children be afforded the opportunity of contact and inter-action with individuals unlike themselves in racial, ethnic, and religious backgrounds. Even now, this can be achieved by means of a heterogeneous teaching staff. One way for a child to overcome stereotypes and prejudices is by identification with a kind and interested teacher who is a member of a minority group. Teachers, too, gain much from their own equal-status contacts within an integrated faculty.

CREDO

This bulletin has been prepared by the Michigan Curriculum Committee on Better Human Relations, working as part of the Michigan Cooperative

Curriculum Program sponsored by the Department of Public Instruction. Membership on this committee is representative of teachers, school administrators and interested citizens throughout the State of Michigan.

We believe that: .....in a democracy, all children must have an equal opportunity to learn, to develop a health personality, and to reach their maximum potential as creative, productive citizens.

.....racial, religious, ethnic, and cultural differences must be recognized as part of the fabric of America--that such differences must be understood and valued but must never interfere with cooperative-group living or individual human rights.

.....schools and school personnel have a responsibility for teaching and practicing the highest ideals of American democracy, including a recognition of the worth and dignity of each individual in our society.

.....Michigan teachers can include education for good human relations in the learning experiences of our students--at all grade levels, in all subject-matter areas, and in all school systems within our state.

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